[131 cont.]
622 784 whereas ordinary people must first remove all their clothing (3).

3. Gaimard in D'Urville, pp. 335, 346. Cf. also Sainson, ibid., p. 356, and Lesson, Revue d'Anthropologie, V, p. 269. Also in F. de Tolna, pp. 273 ff., the tabooed corner marked off by a liana in the "chiefs' houses."

784 There is evidence that the institution also exists on Ndeni, and when it is said that not everyone possesses the taboo (4), the

4. In contrast to Joest in Baessler, p. 388, who, however, goes on to say that usually the old people did it together on the village dance area.

[888]

possessor of which, however, is not called meduka, "sorcerer," [178] it follows that the exercise of the taboo is probably just one of the privileges remaining from the vanishing chiefdom. The taboo is pronounced in exactly the same way as elsewhere. The one who possesses the taboo cuts twigs from four to six different trees and covers them with an object called ngeklo, which is not more specifically described, full of malete (5). With this pile

5. Cf. p. 144 below.

of twigs he covers four twigs of another tree and puts the whole pile beside the object to be tabooed. No one would dare to touch a tabooed object or to take from a tabooed coconut palm, for example, so much as a dried leaf for a torch. The punish- [761] ment would be a weakness in the legs or even death (6).

6. O'Ferrall in J.A.I., XXXIV, p. 225.

614 [140 cont.]
[753] If a person ignores the food taboo, his teeth will fall out, his body will waste away, and he will die (3). Incest, that is,

3. Joest, ibid., p. 387.

[684] marital intercourse within the totem group, is punished by death by shooting or at least destruction of the house (4). According

4. Joest, ibid., p. 382.

to Joest, the totem groups were not locally separated, but lived intermingled with one another (5). In any case this applies to

5. Joest, ibid., p. 386; clearer in Tagebuch, p. 84.

only a part of the island. For other parts the localization of the totem was attested, and all the more naturally since the actual character of the institution was apparently not clear to the informant; he states that the spirit of a locality "sometimes" forbids the inhabitants to eat certain food. More detailed explanations, however, show that a permanent institution is involved, and family and village are expressly identified with it. Here,
[761] too, death or at least sores are mentioned as the consequences
[824] of a violation. A kind of yam, numabo, a fish, ape, birds, breadfruit, Barringtonia fruit, and nuts are mentioned as totems. The members of the coconut totem are forbidden to eat only the young nut whose eye is still red (6).

6. O'Ferrall in J.A.I., XXXIV, p. 224.

611 Descent on Ndeni is agnatic; on Nufiloli the right of succession in the female line is said to predominate (7).

7. Joest in Baessler, p. 384.